CHRISTIAN NEWS FROM ISRAEL

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CHRISTIAN NEWS FROM ISRAEL

VOL. VII. No. 3–4
DECEMBER 1956

EDITED BY DR. CH. WARDI

GOVERNMENT OF ISRAEL
MINISTRY OF RELIGIOUS AFFAIRS
JERUSALEM

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CHRONICLE OF EVENTS

THE LATIN PATRIARCH'S VISIT TO GALILEE

On June 2nd, His Beatitude Mgr. Alberto Gori, Latin Patriarch of Jerusalem, crossed into Israel for a two-days' stay before leaving for Rome. He journeyed to Shefar'Am, where he blessed the newly erected church, and thence to Nazareth, to preside over a sports rally of various Catholic schools.

On the following day, he confirmed 140 children at the "Workshop" of St. Joseph in Nazareth and then went on to Haifa to take part in the traditional procession of Our Lady of Mount Carmel. A large throng of people, among them clergy of all rites, carrying the statue of the Virgin, awaited him there to escort him to the top of the mountain. On the summit, where an altar had been erected outside the sanctuary, the Patriarch blessed the multitude with the Holy Sacrament.

AN ARGENTINE PRELATE VISITS ISRAEL

On June 4th, Mgr. Gustavo Franceschi, Editor of the fortnightly *Criterio* of Buenos Aires, arrived in Israel for an eight-day stay. He visited a number of collective and other settlements in the Sharon plain and in the South, including Kibbutz Mefalsim, near the Gaza strip, which is inhabited by immigrants from the Argentine. While in Jerusalem, he paid visits to the two Chief Rabbis, and to the Deputy Minister of Religious Affairs, Mr. Z. Warhaftig. He was also the guest at a reception given in his honour by the Argentine Ambassador and Mrs. Topolevsky.

On the evening before his departure, Mgr. Franceschi addressed the Israel Ibero-American Institute in Jerusalem on the brotherhood of Christian and Jew. "I firmly believe"—he said—"that Jews and Christians can live in perfect unity". And summing up his impressions of the country, he concluded: "Israel is in my view a victory of the spirit over matter". The audience included the Minister of Foreign Affairs and Mrs. Sharett, the Argentine Ambassador and Mrs. Topolevsky, representatives of the Consular Corps and senior Government officials, as well as a large number of monks and nuns both from Israel and Jordan.

THE DAY OF ST. ELIJAH

On June 14th, a ceremony took place at the "School of the Prophets", the ancient grotto situated on the flank of Mount Carmel. This site, formerly a mosque (of el-Khader) and at present a popular place of prayer, is now being put once a year at the disposal of the Carmelite Fathers of Haifa. Thanks to the efforts of Mr. Fattal of the Ministry of Religious Affairs, arrangements were made to enable the Catholic Community to attend the ceremony without any disturbance.

THE NEW DISCRETORY OF THE CUSTODY OF THE HOLY LAND

On July 9th, the new Discretory of the Custody of the Holy Land (hitherto ruled by a *breve* of Pope Benedict XV, of 1746) was appointed by the Minister General of the Franciscan Friars and by his Definitory, in accordance with the recent Decree issued by the Congregation of the Religious Orders on July 5th, 1955. The new Council of the Custody will be composed as follows: the Rev. Father Jean-Joseph Alliot will be Custodial Vicar; the Rev. Father Firmino Lopez, Procurator General; the Rev. Fathers José Uzal, Teofilo Bellorini, Eugene Hoade, Hieronymus Trumpke, Constant Pilmes and Basilius Talatinian, *discreti* for the Spanish, Italian, English, German, French and Arabic tongues respectively. The appointment of a *discreto* for the Arabic tongue has been made to satisfy the express request of His Paternity the Custos.

VISIT OF THE ABBOT PRIMATE OF THE CONFEDERATE BENEDICTINES

On July 13th, the Most Rev. Father Bernard Kaelin, Abbot Primate of the Confederate Benedictines, arrived in Israel to visit his Order's establishments in this country. These include the Abbey of the Dormition on Mount Zion and the church and farm at Tabgha in Galilee. While in Jerusalem, the Abbot Primate was received by President Ben-Zvi.

ARCHITECT ESTABLISHES SCHOLARSHIPS FOR ARAB STUDENTS

Two 4-year scholarships for Arab students of engineering, technology and architecture have been established at the Technion of Haifa, thanks to the generosity of a distinguished American architect, Mr. Albert Meyer. The scholarships, which are of the value of IL500 per year, will cover the entire cost of tuition, as well as part of the student's maintenance.

At Mr. Meyer's request, these scholarships are to be granted to responsible and mature young men, who will use their knowledge for the benefit of their own people, and thus contribute towards raising the standard of living of the Arab minority in Israel.

A WEEK OF SOCIAL STUDIES ON MOUNT TABOR

On July 22nd, the yearly "Week of Social Studies" organized by Mgr. A. Vergani, Patriarchal Representative in Israel, was opened at the Franciscan Convent on Mount Tabor. The Seminar was attended by all Latin parish priests in Israel. The subjects studied and discussed were both of topical and general interest.

A NEW DIRECTOR OF THE PONTIFICAL MISSION

On July 24th, the Rev. Father William F. King, S.E.O.D., K.H.S., was appointed Field Director of the Pontifical Mission in succession to the Rev. Father Francis B. Kennedy. Father King, who was born in New York in 1909, had formerly been Professor of Ecclesiastical History at the Great Seminary of New York, and, since 1955, assistant to the National Secretary of the Catholic Near East Welfare Association.

COSTA RICA'S CHIEF DELEGATE TO UNO VISITS ISRAEL

On July 24th, the Rev. Father Benjamin Nuñes, Costa Rica's Chief Delegate to the United Nations, arrived in Israel for a ten-day visit as the guest of the Government. He made a pilgrimage to the Holy Places and visited the whole country, including the Negev. In an interview granted to newsmen, Father Nuñes said that he had found in Israel an ever-present "Judeo-Christian civilization", a term far more pertinent than the expression "Western civilization" in general use. He also expressed his thanks to the people of Israel for the moral support that had been given to his country at a time when its own existence was threatened by invasion.

RECEPTION IN HONOUR OF 65TH BIRTHDAY OF EMPEROR HAILE SELASSIE

On July 24th, on the occasion of the 65th birthday of Emperor Haile Selassie, a reception was held in Jerusalem at the residence of the Ethiopian Consul-General and Mrs. Marcos Aggagyellew.

Among the guests were the Ethiopian Bishop of Jerusalem, the Head of the Moscow Patriarchal Mission in Jerusalem, members of the Consular Corps, the Director General of the Ministry of Foreign Affairs, Dr. Walter Eytan, and other senior Government officials.

IN THE CAUSE OF JEWISH-CHRISTIAN FRIENDSHIP

On July 27th, Mgr. Carlos Cucchetti, Director of the Association of Art Schools in the Argentine, and joint editor of the fortnightly Catholic review *Criterio* of Buenos Aires, arrived in Israel from Rome on a ten-day

visit, the purpose of which was to further the cause of Jewish-Christian friendship. During his stay he visited the chief cities, and toured the northern, central and southern areas of the country. [Excerpts from a talk given by Mgr. Cucchetti will be found on page 26].

FRENCH PILGRIMS IN ISRAEL

On August 2nd, 430 Catholic students and priests from France arrived in Israel through Mandelbaum Gate. This is the eighth successive year in which similar groups organized by the Centre Richelieu have visited the country. This year's group was led by the Rev. Canon Charles, Director of the Centre. It included the Bishop of Amiens, Mgr. René Stourm, and Canon Jacques Hollande, Superior of the "Mission de Paris".

Among other French pilgrimages, the following may be mentioned: a group of 110, organized by Abbé de Saboulain; a group of 30 girl scouts, who spent their vacation at Kibbutz Gonen; a large group, organized by "La Vie Nouvelle", which stayed at Kibbutz Nahsonim. Special mention should be made of a group organized by "Mission Universitaire de France" and conducted by Abbé Remlinger, which came for a two-week tour of studies on social questions in Israel. The Ministry of Foreign Affairs put a number of distinguished lecturers at the disposal of this group, which had the opportunity of working for one week at Kibbutz Hanita on the Lebanese border, and for several days at Kibbutz Gevulot in the Negev.

NEW BAPTIST CLERGYMAN IN JERUSALEM

On August 15th, the Rev. James W. Smith arrived in Jerusalem to take over the leadership of the Baptist Community there. He succeeded Rev. R. L. Lindsey, Secretary of the Baptist Convention in Israel, who moved to Petah Tiqvah to assume the directorship of the Truett Home and Orphanage. Here there are living at present 19 orphans and 6 other students (most of them Arab), who receive both general education and agricultural training. The Baptist Community in Israel counts about 100 members.

THE MINISTER GENERAL OF THE FRANCISCAN FRIARS VISITS ISRAEL

On August 21st, the Very Rev. Father Augustin Sépinsky, Minister-General of the Franciscan Order of the Friars Minor, accompanied by his Definitor-General for the Italian tongue and the Custos of the Holy Land, arrived in Israel through Mandelbaum Gate. He was met by the Patriarchal Vicar in Jerusalem, senior officials of the Ministry of Religious Affairs and

of the Government Tourist Corporation, and by a large group of Franciscan Fathers residing in Israel. Father Sépinsky's first visit was dedicated to the Cenacle and the Tomb of King David. He then proceeded to Nazareth and to the other Franciscan centres. While in Jerusalem, he paid a visit to the Acting District Representative of the City.

The order of the Friars Minor, who number at present 26,251, has 85 Provinces, one of which is the Custody of the Holy Land.

FIRST PORTUGUESE PILGRIMS ARRIVE IN ISRAEL

On August 21st, a group of Portuguese pilgrims arrived in Israel for a three-day visit. This first Portuguese pilgrimage to Israel had been arranged by the Custody of the Holy Land and was headed by His Exc. Mgr. José del Patrocinio Dias, Bishop of Beja. The Bishop and his party were welcomed by officials of the Ministries of Foreign and Religious Affairs. They visited the Holy Places and also a number of sites of historical and present-day interest. Before leaving, the Bishop expressed his delight at the atmosphere of religious freedom prevailing in Israel and his admiration for the achievements of the young state.

ISRAEL PARTICIPATION IN THE INTERNATIONAL CONGRESS OF OLD TESTAMENT SCHOLARS IN STRASBOURG

Prof. B. Mazar, Dr. M. Gottstein and Dr. S. Talmon (all of the Hebrew University), Mr. S. Yeivin, Director of the Government's Antiquities Department, and Dr. E. Auerbach of Haifa took part in the Second International Congress for the Study of the Old Testament, which was held in Strasbourg from August 27th to September 1st. The Congress, which was presided over by the Rev. Father Roland de Vaux, Director of the Ecole Biblique et Archéologique in the Old City of Jerusalem, was attended by 250 scholars from 13 countries. Professor Mazar spoke on "The Campaign of Pharaoh Shishak in Palestine"; Dr. Gottstein on "The History of the Bible text and comparative Semitics"; Dr. Talmon on "Manipulations in calendar-reckoning in the period of the Divided Kingdom of Judah and Israel"; and Dr. Auerbach on "The reduction of the number of priests after the Exile".

THE VICAR GENERAL OF TOULOUSE VISITS ISRAEL

On August 30th, Mgr. Paul Marius Garail, Vicar General of the Archbishopric of Toulouse, crossed into Israel for a short visit. He was met at the Mandelbaum Gate by a senior official of the Ministry of Religious

Affairs. Mgr. Garail came to view the wood planted in memory of Cardinal Jules Saliège of Toulouse, who during the war helped to save Jews from Nazi persecution.

QUAKER VOLUNTARY WORK CAMP IN NINTH SEASON

On September 4th, the 9th international voluntary work camp run by the Society of Friends completed its second period of activities in Hartuv, near the Yemenite settlement of Kfar Naham. A total of seventy volunteers, including members of the three religions of Israel and visitors from eight foreign countries, took part in the project, which lasted 6 weeks.

During their stay, the campers lived in tents and maintained their own kitchen. Their main accomplishment was the preparation of the ground work for a school to serve the Even Ha'Ezer region.

VISIT OF THE SUPERIOR GENERAL OF THE FATHERS OF NOTRE DAME DE SION

On September 4th, the Very Rev. Father Lino Calliari, the new Superior General of the Fathers of Notre Dame de Sion, arrived in Israel on his canonical visit to the establishments of the Congregation. This being his first stay in the Holy Land, he took the opportunity of visiting not only the biblical and archaeological sites of the country, but also a number of kibbutzim. Thanks to the permission granted by the Jordan authorities, he was able to cross to the Old City, where he stayed for three days, and to return to Israel. In Jerusalem, Father Calliari paid a visit to the Ministry of Religious Affairs. He left on October 2nd.

PILGRIMS FROM THE PHILIPPINES

On September 9th, a group of 81 Philippine pilgrims crossed into Israel through Mandelbaum Gate. The party, headed by His Exc. Mgr. Rufino Santos, Archbishop of Manila, was welcomed by the Honorary Consul-General of the Philippines and by officials of the Ministries of Foreign and Religious Affairs. The pilgrims stayed in Israel for 4 days. During their stay in Tel Aviv, the manager of the Ramat Aviv Hotel afforded them facilities for the celebration of mass on the hotel lawn, where a field altar was erected.

A CHRISTIAN ARAB STUDENT AWARDED SCHOLARSHIP

The second annual Judah L. Magnes Scholarship for Arab students at the Hebrew University has been awarded to Sami Amin Yousef, a Christian student at the Hebrew University-Hadassah Medical School. Sami

Amin Youssef, a native of Rama in Galilee, had already attracted the attention of the Medical School authorities when he was placed first among 280 candidates in the competitive entrance examinations to the School in 1954. He has maintained his excellent academic record ever since.

DIRECTOR OF THE BOY SCOUTS' INTERNATIONAL BUREAU VISITS ISRAEL

On September 22nd, Major General Daniel C. Spry of Canada, Director of the Boy Scouts International Bureau, arrived in Israel for a four-day visit. He was welcomed by Mr. Y. Meyouhas, Head of the Israel Boy Scouts Federation, and by some sixty representatives of Jewish, Christian and Moslem Boy Scouts Organizations. During his visit, he was received by President Ben Zvi, and met the Mayors of Jerusalem, Tel-Aviv, Haifa, Nazareth, and Shefar'Am.

MARONITES TO FARM THEIR LAND AT BAR'AM

On September 29th, the Maronite priest Yussuf Istfan announced his Community's acceptance of a Government proposal to begin work on the lands of Bar'Am. This village, on the Lebanese border, had been evacuated for security reasons at the outbreak of the War of Independence and its inhabitants (approximately 700 souls) had been transferred to the village of Gush Halav (Jish). According to the agreement between the Government and the villagers, the community will continue to reside in Gush Halav but will work their land in Bar'Am, which is about 3 Km. away.

DEPARTURE OF FATHER TERENCE KUEHN

On October 9th, the Very Rev. Father Terence Kuehn left Israel to return to his convent in Washington. Father Kuehn had been in Jerusalem since 1945. At first he served as Director of the Terra Sancta College; then, as from 1951, he was the Latin Patriarch's Vicar for Jerusalem and the South of Israel.

A FOREST IN MEMORY OF FIELD MARSHAL BLAMEY

On October 11th, the first saplings of a future forest were planted at Kerem Maharal (south of Haifa) to perpetuate the memory of Field Marshal Sir Thomas Blamey. The late Field Marshal was the Australian Commander in the Middle East during the second World War, and made many friends in Israel during that time. Representatives of the Government and of the Diplomatic Corps were present at the ceremony.

AN ISRAEL PROFESSOR SHEDS NEW LIGHT ON THE "DIVINE COMEDY"

A critical thesis by Professor H. Peri, Head of the Hebrew University's Department of Romance Studies, which sheds new light on the original plan of Dante's Divine Comedy, has been published in the Journal of the Warburg and Courtauld Institution of the University of London.

In contradistinction to the generally accepted view, Professor Peri shows that the poet must have begun writing his epic already in his Florentine period, ten or fifteen years before the date hitherto assumed. In the original plan of the poem, as reconstructed by Professor Peri, hell and purgatory were merged in one subterranean region and the narrative was intended to end in terrestial paradise, while the conceptions of a separate purgatory and of the poet's ascent to heaven appeared only in a later stage of the composition. Professor Peri links this change in the conception of the poem with Dante's cosmological studies in the period of his exile from Florence.

It may be mentioned that the "Divine Comedy" has recently been translated into Hebrew by Dr. Emmanuel Olsvanger. Published by "Tarshish", the translation occupies three artistically produced volumes, beautifully illustrated with Botticelli's drawings.

REMEMBRANCE DAY IN RAMLEH

On November 11th, a ceremony took place at the British War Cemetery in Ramleh to commemorate those who fell in the two World Wars. The service was conducted by the Rev. R. Allison, of the Anglican Church in Jaffa. Flowers were laid at the Memorial by the British Ambassador, Sir John W. Nichols, and Mrs. Vera Weizmann. Representatives of the British War Graves' Commission and the British Legion, as well as the British Military and Air Attachés, were present.

THE SINAI CAMPAIGN

On October 29th, units of the Israel Defence Forces struck at the concentrations of Egyptian troops and military supplies in the Sinai Peninsula. This occurred four days after a military pact had been concluded between Egypt, Syria and Jordan, for the express purpose of annihilating Israel. It may be recalled that Egypt had maintained what was virtually a state of war with Israel for the last eight years. The Egyptians, in fact, not only rejected Israel's repeated proposals of peace but even refused to honour the Armistice Agreements of 1949. They uninterruptedly conducted a guerilla warfare against men, women and children in this coun-

try, and maintained an unremitting boycott on Israel trade and a blockade against Israel in the Suez Canal and the Gulf of Akaba. Powerfully armed and supplied by the Soviet bloc, and supported by their neighbours, they were about to launch a lightning attack in order to "overpower and destroy Israel in the shortest possible time and with the utmost brutality and ruthlessness in battle", as stated in the directives issued by the Commander of the Egyptian Third Infantry Division to his officers. The Government of Israel had to meet this imminent danger without any further delay.

On the 29th, Israel units advanced into the desert and took up positions at the approaches to the Suez Canal. On the 30th, protected by airborne troops dropped in the heart of the Peninsula, who intercepted and destroyed Egyptian reinforcements, these units occupied Ras el-Nakb, Thamad, el-Nakhl and Kuseima. On November 1st, they continued the advance along three main axes: southwards into the Peninsula, westwards towards the Suez Canal, and northwards towards the lines of communication with the Gaza strip. In the evening of November 2nd, the Government spokesman was able to announce the general collapse of the Egyptian army in the whole Peninsula and its hasty and disorderly retreat. The Gaza strip was sealed off and on the following day el-Arish, Raffah, Khan Yunis, el-Agheila and Gaza fell one after another. Several pockets of resistance held out for another day. But on the morning of November 5th, everything was over and the Gaza strip was under the full control of the Israel forces. The Egyptian army, which was composed of two divisions, an armoured brigade and three infantry battalions, with strong armour, air cover and air strips, left behind more than five thousand prisoners and enormous quantities of war material.

At the end of this short campaign, the centres of the Egyptian terror gangs (Fedayun) were destroyed and the Egyptian blockade of the Gulf of Akaba was broken.

NEW CHRISTIAN PROBLEMS

One of the results of the campaign in the Sinai Peninsula and the Gaza strip was that more Christians and a further Holy Place of great renown came under Israel jurisdiction. In fact, Gaza, in Byzantine times the seat of a Bishop, is even now inhabited by several thousand Christians of various denominations; while in the centre of the southern part of the Peninsula, at the foot of the so-called Mount of Moses, the famous Greek Orthodox Monastery of St. Catherine is situated.

DIRECTOR-GENERAL OF RELIGIOUS AFFAIRS VISITS GAZA AND SINAI

As soon as the town of Gaza was occupied, the Ministry of Religious Affairs, through its Director-General, Dr. S.Z. Cahana, ordered direct contacts to be established with the local Christians and the Military Command of the Gaza zone. The latter took immediate measures for the protection of the churches and the normalization of religious activities. Dr. Cahana visited Gaza several times to study the needs of the Christians there and to see that they were satisfied. He also undertook an extensive tour of the Sinai Peninsula, going as far as Et-Tour, to make sure that the Christian sanctuaries were duly protected and their occupants provided with food and other commodities.

APPOINTMENT OF ADVISER FOR CHRISTIAN COMMUNITIES IN GAZA

With the establishment of the military government in the Gaza zone, a special Adviser was appointed, with the rank and title of Staff Officer for Christian Communities in the Military Command of the Gaza Zone. This function was given to Dr. M. Mendes, Assistant Director of the Department for Christian Communities in the Ministry of Religious Affairs. Ever since his appointment, Dr. Mendes has paid frequent and regular visits to Gaza, which enabled him to study the problems of the local Christian inhabitants and interpret them to the Military Command. Moreover, his contacts provided valuable information about the various Christian Communities there.

THE CHRISTIAN COMMUNITIES OF GAZA

Much the largest of these is the Greek Orthodox (approximately 2,000). Their church of St. Porphyrius, often damaged in earlier times and also during World War I, has a long history. It contains the 4th century tomb of the Saint and is therefore a Holy Place. The Great Mosque in Gaza had also been originally a Byzantine church. Destroyed in the times of Arab domination, it was rebuilt by the Latin Crusaders but subsequently converted into a mosque. The community also has its own ecclesiastical court and a social welfare organization. The priest in charge is a local Arab, the Rev. Joseph Hair Panaiot.

Considerably smaller is the Latin Community, which only numbers a few hundred souls. Its buildings consist of a compound with a small chapel inside the house of the priest. A larger church, however, is in process of construction: it is hoped that its consecration will take place before long. The Community is led by the Rev. Father Nimri, who descends from an

old Christian Bedouin family. There is also in Gaza a branch of the Pontifical Mission for helping refugees; and Father Nimri acts as its representative.

Even smaller are the Protestant groups, comprising Anglicans, Baptists and Presbyterians. They all share one prayer-house, called the Community Church, which formerly belonged to the Church Missionary Society, but which has been administered since 1948 by the Baptists. Services are conducted and sermons preached by the Secretary of the Community Church, Mr. George Atter.

Finally, there is a small Armenian Community which has no church but attends services in private homes.

ISRAEL CHURCH LEADERS VISIT GAZA

Since 1948, when Gaza fell under Egyptian occupation, the religious life in the area has been handicapped and cramped. It was imperative to bring it back to normal conditions. Facilities were therefore afforded to Israel church leaders to visit the various towns in the strip and assess the needs of their co-religionists. The first to effect such a visit was Mgr. Vergani, Latin Vicar-General, who, as early as November 18th, was able to travel from Nazareth to Gaza to establish contacts with the Catholic community. A few days later, Archbishop Isidoros, Metropolitan of Nazareth, made a similar visit, which enabled him to reorganize the religious life of the Greek Orthodox Community. As the Protestants had no ordained pastor in Gaza, the Rev. Adeney and the Rev. Lindsey, of the Anglican and Baptist Churches respectively, were granted permission to make periodical visits to the local congregations. Of all the denominations, the Armenians had suffered most: for since 1948 no Armenian priest had been allowed by the Egyptians to contact them, with the result that none of their children born during that period could be baptized. The authorities therefore arranged for a visit by the Rev. Papken Abadian, Senior Vicar of the Armenian Community in Israel, who organized and conducted the first Armenian service to be held in Gaza since 1948, and baptized all the children born there since that time.

Letters received by the Ministry of Religious Affairs from Archbishop Isidoros, Mgr. Vergani, the Rev. Father Abadian and the Rev. Lindsey all express, on behalf of their writers and of their respective communities in the Gaza area, gratitude and appreciation for the friendliness and consideration shown them by the Military Governor.

UNIVERSITY SCIENTISTS VISIT THE MONASTERY OF ST. CATHERINE AND EXPLORE SOUTHERN SINAI

On November 25th, a group of 15 Hebrew University scientists — archaeologists, philologists, historians and geologists—headed by Prof. B. Mazar, President of the Hebrew University, left Jerusalem for an 8-day expedition in the Southern Sinai Peninsula. They set themselves a fivefold programme: to examine the unique library of the St. Catherine Monastery and to photograph the most important documents; to inspect the Monastery building and the church; to make a geographical survey of the area; to examine the remains of the ancient settlement of Paran; and finally, to make a short trip along the southern coast of the Peninsula.

The ancient manuscripts and documents in the monastic library were examined by Dr. H. J. Polotsky, Professor of Egyptian and Semitics, who found in the collection some 3,000 items, of which 2,400 were written in Greek, the others in Arabic, Syriac, Georgian and various Slavic languages. Most of the Arabic documents were written in the vernacular of the Christian population, which was quite different from the classical language. Among the manuscripts were a number of Greek texts of the Old and New Testaments and stories about the lives of the various saints. [An article by Dr. Polotsky on the Library will be found on page 28 of this issue].

A large collection of printed works, illuminated manuscripts and miniatures was examined by Dr. J. Prawer, Associate Professor of Medieval History, and Mr. M. Avi-Yonah, Lecturer in Archaeology. The latter reported that among the literary treasures were a hitherto unknown account of the life of St. Saba, and the story of the traditional tombs of Rabbi Gamaliel and St. Stephen.

Dr. L. A. Mayer, Professor of Near Eastern Art and Archaeology, and Mr. U. Ben Horin, of the Archaeological Department, discovered and examined several dozens of hitherto unknown documents, mostly *firmans* of the Mameluke and Turkish period.

Mr. Avi-Yonah and Engineer E. Dunayevski examined the structure of the monastery building. They found that the original wall of Justinian was still standing to a height of 12 metres for most of its length. The basilica, too, had been preserved in its original Byzantine form, but the famous Chapel of the Burning Bush was a later addition.

Dr. David Amiran, Head of the Department of Geography, and Dr. I. Schattner, Lecturer in Geography, conducted a survey of the weird granite region around the monastery. They climbed the peaks of Jebel Musa and Jebel Catherine, from where both the Gulf of Suez and the

Gulf of Akaba were visible. Dr. Amiran reported that in contradistinction to temperate zones, vegetation in the area became denser the higher one climbed. He added that there was evidence that the rainfall in the region had decreased over the last two or three thousand years.

Professor Mazar and Dr. N. Avigad, Lecturer in Archaeology, investigated some of the archaeological remains in Southern Sinai and found traces of substantial caravan routes generally leading from Suez to Elath, lined with interesting rock-cut inscriptions. They also examined the remains of the ancient settlement of Paran, which appeared to have been inhabited from the Middle Iron Age to the early Arab period, reaching its prime under Byzantine rule, when it included a large fortress and church.

SLANDERS AND DENIALS

The presence of Israel troops in the Monastery of St. Catherine and the visits of Israel scholars to its library were the occasion for certain Egyptian spokesmen to publish statements to the effect that the Monastery had been ransacked and that rare manuscripts had been carried away from its library.

On December 25th, Dr. P. Gailland, Representative in Israel of the International Red Cross, visited the Monastery and had an interview with its Head, Archimandrite Christophoros. Upon his return to Jerusalem, he broadcast the following statement: "In the course of a conversation held exclusively with Archimandrite Christophoros and the monks of the Monastery, I received an official declaration denying that any pillage had taken place in the Monastery or that any manuscripts had disappeared from it during the occupation of Sinai by Israel troops. The Very Reverend Christophoros affirmed to me that he had received perfect treatment at the hands of the Israel military authorities, who were presently ensuring a partial supply of foodstuffs for both the Monastery and the Bedouin living in the surrounding areas. In the light of this visit, and my conversations in the Monastery, I am able to assert that the accusations published in the Egyptian press are devoid of any foundation whatsoever."

Two days later, Archbishop Isidoros, the Greek Orthodox Metropolitan of Nazareth, having also visited the monastery, made this statement: "I am happy to declare that I found the monastery in perfect order thanks to the care of the Israel officers and especially of Major Akiba. I also found the priests and the monks in good health and not wanting for anything. The monastery, the famous library, and the treasure-house suffered no damage during or after the fighting".

ISRAEL COUNSELLOR ON CHRISTIAN AFFAIRS INVITED TO LECTURE IN SCANDINAVIAN COUNTRIES

On December 10th, Dr. Chaim Wardi, Counsellor on Christian Affairs to the Israel Minister of Religions, returned from the Scandinavian countries, where he spent two months on a lecture-tour at the invitation of the Scandinavian "Carmel Institute". His itinerary covered Denmark, Norway, Finland and Sweden. He gave in all some 30 lectures, in which he described the situation of the Christian Communities in Israel and the policy of the State towards them. The lectures were usually followed by questions, which covered a wide range of historical, biblical, theological and other problems bearing upon the relationship between Judaism and Christianity, and to which Dr. Wardi gave full replies. In many cases, the lecture was followed by the showing of Israel films, prepared by the "Carmel Institute", on which biblical comments were given by Pastor Per Faye-Hansen of Oslo and by Pastor Yrjö Nummi of Helsinki.

Dr. Wardi spoke in the following cities and towns: in Denmark, Copenhagen and Aarhus; in Norway, Oslo, Odda, Bergen, Stavanger, Farsund, Kristiansand, Tönsberg and Sarpsborg; in Finland, Helsinki, Lahti, Tampere, Pori and Turku; in Sweden, Gothenburg, Stockholm, Uppsala, Sigtuna, Linköping, Vadstena, Lund and Malmö.

Throughout his tour Dr. Wardi enjoyed close and frequent contacts with Church dignitaries and theologians. In Finland he was received by the Archbishop of Finland, Ilmari Salomies, the Bishop of Tampere, E. G. Gulin, and a number of other Church dignitaries. In Copenhagen, on his way back to Israel, he was received by the Primate of Denmark, Dr. Fuglsang-Damgaard, and by the Minister for Ecclesiastical Affairs, Mrs. Bodil Koch. In Sweden, where his tour followed a programme drawn up by the Committee for the Swedish Theological Institute of Jerusalem, he was the guest of honour at a reception in Stockholm given by Pastor Primarius Dr. Olle Nystedt, at which Bishop Ljungberg, Bishop Odd Hagen of the Methodist Church of Stockholm, and a number of other Church leaders of the Lutheran and Free Churches, were present; in Uppsala, he addressed a large gathering of clergymen, professors and missionaries under the chairmanship of Prof. H. S. Nyberg; and in Lund, where he addressed the theological faculty, Professor Johannes Lindblom was in the chair and Bishop Gustaf Aulén of Strängnäs and Bishop Anders Nygren of Lund were among those present. In Linköping, Dr. Wardi was the house-guest of Bishop Torsten Ysander.

In addition to his lectures, which were very well attended,—two of them

by over a thousand persons each—many smaller and private gatherings were held to meet and hear Dr. Wardi. He also gave a large number of press interviews, while references to and reports of his activities appeared in more than 50 journals. Dr. Wardi found in Scandinavian circles an intense religious life and devotion, a profound knowledge of the Bible, a deep sympathy with Israel and a lively interest in its fortunes.

SENIOR OFFICIAL OF ISRAEL MINISTRY OF RELIGIOUS AFFAIRS LECTURES IN ITALY

On December 20th, Dr. P. Colbi, Director of the Department for Christian Communities in the Ministry of Religious Affairs, returned from Italy where he spent 5 weeks on a tour of the leading cities. The purpose of his visit was to acquaint Italian circles with the situation of the Christian Communities in Israel and their relationship to the State of Israel and its Government.

Dr. Colbi gave public lectures on this theme in six leading cities. The lectures, which on several occasions were illustrated by lantern slides, were well attended by scholars, jurists, priests, journalists, students and others. In Milan the lecture was given at the Institute for the Study of International Politics; in Genoa, at the Journalists' Club; in Trieste, to the Culture and Art Circle; in Venice, at the Giorgio Cini Foundation; in Rome at the Social Centre. In Florence, the lecture was under the auspices of the Jewish-Christian Friendship League.

In addition, Dr. Colbi had a number of meetings with journalists, and gave a radio interview. He was also the guest at a number of receptions. During his stay he was received by many leaders of the Roman Catholic Church. Among these were His Eminence Cardinal Siri, Archbishop of Genoa; His Eminence Cardinal Roncalli, Patriarch of Venice; His Excellency Mgr. Montini, Archbishop of Milan; His Excellency Mgr. Santin, Bishop of Trieste. In Rome, he was received by the Very Rev. Father Agostino Sépinski, Minister-General of the Franciscan Order, the Very Rev. Father B. Kaelin, Abbot Primate of the Confederate Benedictines, the Very Rev. Father Anastasius, Superior General of the Carmelite Order, His Excellency Peter Sfair, the Maronite Bishop, the Rev. Father Vogt, Director of the Pontifical Biblical Institute, and the Rev. Father Ignatius Ortis de Urbina, Rector of the Pontifical Oriental Institute. In Florence, Dr. Colbi visited Prof. La Pira, the Mayor, who is a prominent figure in the Christian Democratic Party.

FURTHER LIGHT ON BIBLICAL HAZOR

by YIGAEL YADIN, M.A.,PH.D.,

Lecturer in Archaeology at the Hebrew University, Jerusalem and Director of the James A. de Rothschild Expedition at Hazor*

The big city of Hazor, "the head of all those kingdoms" (Josh. XI, 11), the capital of northern Canaan in the times of Joshua, continues to reveal its secrets to the spade, and now, after the close of the second season of excavations, we have a much clearer picture of what was once the biggest city in the Holy Land (about 200 acres of built-up area) in the Canaanite period and one of the strongholds of the Kings of Israel from the times of King Solomon, who rebuilt it, until its downfall in the times of Pekah King of Israel, when it was captured and destroyed in the year 732 B.C.E. by the Assyrian Tiglath Pileser III (II Kings XV, 29).

The city of Hazor, which played a prominent part in the events which took place in the Middle East from at least the beginning of the 2nd millenium B.C.E., is mentioned several times in Egyptian and Mesopotamian documents, from which we learn that it was one of the centres for all commercial activities between Mesopotamia and Palestine during the 18th and 17th centuries B.C.E. We further gather that its strategic situation compelled most of the Egyptian Pharaohs, from Thut-Mose III down to Seti I, to occupy it in order to protect their lines of communication with the great empires of the north. The prominent role of Hazor is further attested by the famous letters from El Amarna, in Egypt, from which we learn that its king, Abdi-Tarshi, in the first half of the 14th century B.C.E., was a most restless character, expanding his activities as far north-west as Tyre and as far east as Astaroth in Trans-Jordan. Similarly, several generations later, Jabin the King of Hazor established himself as the ruler of all northern Canaan, and thus was at the head of the league of the Canaanite kingdoms which fought against Joshua. This fact, of which a detailed description is given in the book of Joshua (Josh. XI), makes the excava-

* The results of the first season's excavations at Hazor were dealt with in an article by Dr. Yadin in the June, 1956, issue of this publication.

tions at Hazor a matter of paramount importance, not only as a means of uncovering the remains of its different strata and material culture, but also as providing a clue to the vexed problem in biblical archaeology of fixing the date of the Exodus and the occupation of Canaan by the tribes of Israel under Joshua.

The results of the first season, last year, have already shown that the last Canaanite city in the vast enclosure, to the north of the mound of the acropolis, had been destroyed, not to be reoccupied, in the 13th century B.C.E., as was attested by the numerous pieces of Mycenaean pottery (Type IIIb) found on the floors of this city. This conclusion, together with the many interesting finds of last year's dig, served as a pointer for our plan of excavation in this second season, begun in the middle of July and terminated at the end of October 1956. The second season was conducted on an even larger scale than the first: it involved 200 labourers in the field, as well as about 45 people on the archaeological and technical staff, including archaeologists, architects, photographers, draughtsmen, students of archaeology from the Hebrew University, as well as a number of archaeologists and students from abroad who volunteered and joined the expedition. The director was ably assisted by Mr. M. Dunayevsky (chief architect to the expedition) as well as by the members of the staff who are mentioned in the course of this article. The photographs are by A. Voik, chief photographer to the expedition.

The results of the second season are of more importance to biblical archaeology than the results of last year's dig—important as those were. For the first time Hebrew inscriptions from the period of the kings of Israel have been discovered in Galilee; additional objects have been uncovered from that period of high artistic standards, shedding further light on the art of the northern kingdom; most interesting cult objects from the Canaanite cities were discovered as well; and, last but not least, the different buildings, city-walls, temple and citadel from both the Israelite and Canaanite cities, discovered this year, have shown quite clearly how apt was the biblical description of Hazor as the capital of Canaan and the stronghold of Israel in the north.

* * *

The excavations this year embraced four areas: two (A,B) on the mound proper, and C and F in the area of the big enclosure containing the remains of the Canaanite city. Areas A, B, C were also excavated last year. Excavations in areas D and E in the enclosure were discontinued this

season, after last year's results had served their purpose in proving that the large enclosure contained the remains of a city and was not a mere "parking place" or "camp," as previously assumed by the late Prof. J. Garstang who was the first to identify the site of Tell el Qedah with biblical Hazor.

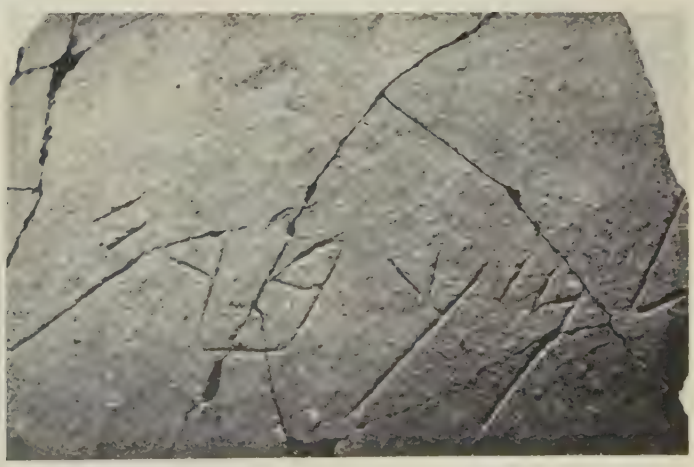
AREA A (excavated under the supervision of Dr. Y. Aharoni). The excavations in this area concentrated this year mainly around four objects.

1) The big public building with its two rows of pillars, discovered last year, was completely cleared. It is now obvious that the building had two periods of occupation, the first (stratum 5) during the times of Ahab and the second (stratum 4) during the times of his successors. This building, with its adjoining paved courts, must have stood out majestically in the neighbourhood, as can be seen from the aerial photograph. We believe that this might have served as a storehouse of the type which must have existed in the neighbourhood, as is attested by the Bible: "And Ben-Hadad . . . sent the captains of his armies against . . . all the store cities of Naphtali" (II Chr. xvi.4).

2) South of this building, where we had last year discovered the burned remains of city No.2 (destroyed by Tiglath-Pileser) there awaited us this year the first Hebrew inscription from the times of the kings of Israel ever discovered in Galilee. After removing the buildings discovered last year, we came upon the buildings of stratum III, which happened to belong to wealthy merchants from the time of King Jeroboam II (786–746 B.C.E.). In one of these houses we found two inscriptions in the old Hebrew script. One, which was incised on a jar, read LMKBRM i.e. *belonging to Makhbiram*—a Hebrew name unknown either from the Bible or from inscriptions. We called the house where this inscription was found: "the house of Makhbiram". In the same house we found a second inscription—this time painted on a jar—which is unfortunately incomplete: what remains of it might be read as YDB'A (= Jeroboam?) and in the second line: BN 'ELM (=the son of ELMATAN or ELIMELEKH). In the same house we also discovered a beautiful cosmetic palette made of ivory, with carving of a stylised Tree-of-Life on its one side, and a head of a woman on the other, with two birds flanking the head carved on the narrow sides of the palette. This palette probably belonged to Madame Makhbiram . . . Before leaving stratum III in this area, it is perhaps worth while to mention that the walls of this house were heavily damaged by an earthquake. Could that be the earthquake referred to in the Book of Amos: "The words of Amos. . .

A general air view looking south. In the centre is the public building with two rows of columns from the time of King Ahab, 9th century B.C.E. On its left is the Solomonic casemate wall. The background shows living quarters (stratum 3) from the time of Jeroboam II, 8th century.

Ivory cosmetic palette, bearing the carvings of a stylised tree of life, and on the reverse the face of a woman. 8th century B.C.E.



Inscription of Makhbiram in the old Hebrew script, 8th century B.C.E. (first Hebrew inscription of the times of the Kings of Israel to be discovered in Galilee).

A general view of the Israelite citadel (looking south) destroyed by Tiglath Pileser III in the days of Pekah, son of Remalyahu, King of Israel (732 *B.C.E.*).

A beautiful marble incense ladle found in the Israelite citadel, bearing carvings of a hand grasping it.

Hebrew inscription scratched on a wine storage jar, saying "For Pekah", and indicating the kind of wine stored inside.

AREA B

A corner in the potter's workshop, showing in the background the potter's wheel, as found, and in the foreground a cult mask, probably the last of the products of this potter when the city was destroyed in the 13th century B.C.E.

A cult standard made of bronze. The reliefs on it are plated with silver. The standard was that of the goddess of snakes. On the standard one can see the face of the goddess in the centre, holding in each of her hands a snake. This is the first of its kind ever to be found in the Holy Land.

The Canaanite altar as found. There was an obvious attempt in antiquity to break it and remove it from the platform on which it stood. The altar is made of one block of stone weighing about five tons.

A sculpture of a seated male. Note the legs of the stool which are shaped like those of an animal.

The cork of a flask, made of ivory in the shape of the Egyptian goddess Hathor.

AREA F

which he saw concerning Israel ... in the days of Jeroboam the son of Joash King of Israel, two years before the earthquake"?

3) East of the building with the pillars, and belonging to stratum VII, we discovered a well-built casemate city wall, which was most probably built by king Solomon. The fact that the wall transversed the mound in its centre suggests that Solomon built only part of the mound and turned it into a garrison city (I Kings IV, 15). This city wall was abandoned in later periods when the city expanded eastwards, and the casemates were turned into workshops, living quarters, etc. In one casemate we found about 20 jars of wine or oil, covered by the fallen roof of the room, while in another we struck a unique find: a big Red-Sea shell used as a trumpet (9th cent. B.C.) in a manner still prevalent in many primitive tribes in various parts of the world.

4) In order to establish the relation between stratum VII (Solomon) and that belonging to the latest Canaanite city in the Late-Bronze Age (13th cent. B.C.E.) we cut a deep trench eastwards of the casemate wall and perpendicular to it. This trench yielded most important historical data: between the Solomonic and the Late Bronze cities at least one other stratum was discovered belonging to the first century of the early iron Age, i.e. between 1200 and 930. When this trench is enlarged next season and the exact age of this intermediate city is fixed, it will be possible to take a final decision concerning the relation between the capture of Hazor attributed to Joshua and that which, according to the Bible, took place at the time of Debora around 1100 B.C.E.

AREA B (excavated under the supervision of Mrs. R. B. K. Amiran). In this area (which is sited at the western tip of the mound at its most fortified point) we last year discovered a series of citadels, the latest of which belonged to the Hellenistic period and the oldest to the Assyrian, later reconstructed in the Persian period somewhere in the 5th–4th cent. B.C.E. It was with great hesitation that we decided this year to remove the well-preserved Persian citadel in the hope of uncovering below it the yet older one belonging to the Israelite period. But we were amply rewarded for our decision; below the late building we discovered a most imposing citadel, inferior in construction only to the royal palaces discovered at Samaria, the capital of the northern kingdom of Israel. The citadel contained two parts: in the south the fort proper, and to its north an annex containing the living quarters of its occupants. The plan of the fort is a simple one: a square with a row of square rooms at its northern and south-

ern flanks, with two long and narrow halls in the centre. The characteristic feature of the fort, however, is its method of construction: very thick walls (up to 2 metres in thickness) occupying about 40% of the total area of the fort, and very deep foundations, at places going down to about 3 metres below the floor. The corners of the building were built with imposing ashlar stones, some of them about 1.5 metres long. But the most interesting, although tragic, aspect of the dig at this area was the evidence of the terrific destruction which befell the citadel. All the rooms were covered with a layer of ashes, about 1 metre thick; the stones were all black, and numerous charred planks and fragments of plaster from the ceiling were scattered all over the area. The eastern side of the citadel—the direction from which the fort was attacked—was destroyed to such an extent that at some places only the foundations below the floor level were visible. What a lively evidence of the method of destruction described so vividly by the Psalmist: "Rase it, rase it, even to the foundation thereof" (137, 7).

The type of pottery all scattered on the floors—as well as other considerations—indicated quite plainly that we were looking at the remains of the destruction wrought by Tiglath-Pileser III, in 732 B.C.E.—a tragic illustration to the laconic biblical description of this event: "In the days of Pekah, King of Israel, came Tiglath-Pileser, King of Assyria, and took Ijon... and Hazor... and carried them captive to Assyria" (II Kings xv, 29). A brief inscription on one of the wine jars discovered in the citadel added a somewhat intimate touch to the already highly dramatic site: LPQH—i.e. "for Pekah". The kind of wine was indicated too: SMDR, i.e. *Semadar*. This word occurs three times in the Bible: all three in the Song of Songs. The word is translated as "tender grape" "The fig tree putteth forth her green figs, and the vines with the *tender grape* give a (good) smell" (Song of Songs II, 13). The occurrence of the word Semadar on the jar will serve as a starting point for a fresh study of its exact meaning.

Among the many interesting pieces of pottery and other objects found in this area, we should like to mention the discovery of a "cult incense ladle" made of local marble and bearing a beautifully carved palm on its back, its fingers grasping the "cup" of the ladle. One should bear in mind that the Hebrew word for a spoon or ladle is "palm".

All the above discoveries were made in the debris of the last phase of the citadel, belonging to the days of Pekah King of Israel. We found ample evidence, however, that the citadel was built several scores of years earlier, probably in the times of king Ahab, when the big building with the pillars, in area A, was built too. In the citadel we also found evidence of a big

earthquake; at a certain period (probably that of Jeroboam II) a big wall was added to further protect the city, a wall which was built through the northern part of the living-quarters annexe.

AREA C (excavated under the supervision of Mrs. Dothan). This area, which lies within the big enclosure of the Canaanite city, was last year the scene of startling and interesting discoveries. Here, at the foot of the big rampart, we uncovered the Canaanite sanctuary, with its "Holy of Holies" still intact, the sculptured figure of a god, the row of cult stelae and the orthostat of the lion, as well as an offering table and offering vessels. In this area too we discovered, last year, the remains of the last Canaanite city, just one metre below the surface, with clear evidence (including Mycenaean pottery) of its destruction in the 13th century B.C.E.—the time of the occupation of Canaan by the tribes of Israel.

It was natural, therefore, that this year we should have continued the dig in the area in order to further clarify some vital points. This year's dig was not less rewarding. The clearance of the vicinity of the sanctuary disclosed another room full of stelae, thrown in disorder and lying in heaps. Was this a store room of the sanctuary or were the stelae thrown into it by the conquerors? This we could not establish. While clearing this area, we discovered to our great surprise an intricate system of stone walls and buttresses supporting the lower slopes of the earthen wall—some of them dating to the Middle Bronze Period (18th–17th centuries B.C.)—the date of the erection of the wall—and some to the late bronze period, in the final phases of the occupation of this site. These walls, together with others found in trial digs in other parts of the rampart, show that that type of earthen rampart was much more intricately built than could have been assumed before. In order to investigate further the remains of the Canaanite city which met its end in the 13th century B.C.E., we enlarged the area of excavations to the north and in fact nearly doubled it. This area yielded numerous interesting and striking finds. It appeared that the whole vicinity of the sanctuary was occupied by storerooms full of big jars, as well as potters' workshops, all probably connected with the sanctuary.

In one of the potters' workshops we discovered a complete potter's wheel (made of two pieces of basalt) still *in situ,* with one of the potter's last products, before he had to abandon the place:—a beautiful clay cult mask, with holes pierced at its sides to enable it to be fastened to the face (a similar mask, but inferior in make, we discovered last year in area D). In what appears to be the storeroom of the potter we discovered about

two scores of complete vessels:—chalices, bowls, lamps and juglets. But the greatest prize was still to come. Hidden below a heap of bowls, and stored in a specially prepared jar, we found one of the most interesting of our finds in this area:—a cult standard. The standard is a bronze-made plaque, with a tang for fastening it to a pole. The face of the standard, silverplated, bears the image of the snake-goddess holding a snake in each hand; above her is her emblem:—a crescent and a conventional sign of a snake, which also appears in the lower part of the standard. This standard must have belonged, too, to the treasures of the sanctuary, and was used probably in the cult procession, in which the priest carried the standards of various gods.

In order to establish the date of the earliest occupation of the enclosure, we removed stratum I (the latest city) in the area excavated last year. Below stratum I appeared the remains of another city (stratum II) dating to an earlier phase of the late bronze age (14th cent., B.C.E., approximately in the el Amarna period). Removing stratum II, we have reached still another city (stratum III) which appears to be built on virgin soil, and is thus the oldest in this area. This city, belonging to the last phase of the Middle Bronze age (17th–16th cent., B.C.E.) was effectively destroyed by fire, most probably by one of the Egyptian Pharaohs of the New Kingdom, Amenophis II or more probably Thut-Mose III. Thus we have here a gap in occupation between the beginning of the 15th century and the 14th century B.C.E. But the most pathetic sight was uncovered below the floors of the houses of this city: scores of infant burials in jars. Each contained a skeleton of an infant accompanied by one or two juglets which might have contained water or milk; in some cases the jars were found to contain the skeletons of two infants. This practice is known also from other sites of the same period, but the great number of burials in each room—some of them obviously buried at one time—might indicate a plague as the cause of their death.

AREA F (excavated under the supervision of Mr. J. Perrot). This new area, too, lies within the enclosure of the Canaanite city, a few hundred yards eastwards of area D. The direct reason for our dig in this area was a big stone protruding from the ground. This stone turned out to be a huge altar, weighing about 5 tons and hewn from one block of stone. It was obvious that some attempts were made, at the latest phase of occupation of the site, to pull the altar down. After clearing the neighbourhood of the altar, the following picture emerged of the last phase of occupation

(stratum I, 13th cent., B.C.E.): the altar—already built in the earlier period—stood at the centre of an open court, an open canal leading to it, flanked on two sides by a series of large rooms containing many big storage jars, extremely fine Mycenaean pottery, a stand for incense vessels and an offering table (?) made of basalt; at the northern side of the court, a big platform made of small rough stones was discovered, which served most probably as a cultic high-place or a *Bammah*. A stand for incense was found on it and a beautiful two-piece alabaster vessel was lying just to the south of it, in a built niche.

The whole area was obviously a Holy Place—further evidence in support of this assumption is the basalt sculpture of a seated figure, found in one of the rooms; the temple proper was situated perhaps south of the altar, while its store rooms and the living quarters of its staff were to the north and south of it. A very interesting feature of this area is the intricate complex of underground canals, sometimes a metre in height, all built up from stones, the roofs of which are covered with huge slabs. These canals, running west-east and south-north, belong to an earlier period (III—the last phase of the Middle Bronze). The builders of the altar in stratum II (14th cent., B.C.E.) re-used them by joining to them a much smaller canalization system which emanated from below the altar. This earlier system of underground canals belonged to a big complex of buildings—its walls about 2 metres in thickness—which was largely destroyed, and not enough of it remains for restoring its plan or ascertaining its exact function, although it was to be a part of a fortified *temenos* (a holy enclosure).

As often happens with excavations, we were confronted with the greatest surprise in the last fortnight of our work, when we struck an opening in the rock, about 5 metres below the foundation of stratum III. The opening, which was closed with huge boulders, turned out to be the beginning of a large tunnel hewn out of the rock, about 12 metres long and 2 metres high. When we moved into it we had the feeling it had been hewn just yesterday —so well was it preserved. But alas, when we reached its end we could not proceed, because the debris of the fallen ceiling of the chamber, to which the tunnel led, blocked the outlet completely. It was most dangerous to proceed, but the temptation was too great. We decided to enter the room by digging a vertical shaft from the outside. At a depth of 8 metres we reached the room. Unfortunately, when the season came to its end, we had only succeeded in clearing about 6 metres through the length of the room and there was still no end to it. In the meantime another tunnel with many offshoots, about 30 (!) metres long was discovered in the very

same vicinity, but again it was too dangerous to clear it in a hurry. What was the purpose of these tunnels? Were they part of an intricate and hidden necropolis of V.I.Ps? The reader like ourselves will have to wait with patience until next year's dig reveals the secrets of these mysterious and interesting tunnels.

The second season of the excavations has shed much light on biblical Hazor, but there are still numerous problems to be solved. We sincerely hope that next season's work will solve many of them.

ISRAEL REBORN

The following are excerpts form a talk given to the Press by Mgr. Cucchetti during his stay in Israel at the end of July last.

I witnessed the birth of a State,—a birth amidst pain and anxiety but also rich in hope. The Star of David shone on every Israeli face, in every kibbutz, on every mother and on every child. A great faith kindles the spirit of this wonderful nation, especially of its heroic youth who work from dawn to evening with unfaltering determination. Modern Israel, with her alertness, perseverance and faith, reminds me of the historic times of Ezra and Nehemiah, when the Israelis, on their return from captivity, built the Temple with a sword at their side lest the enemy attack them.

Here in Israel, as in no other country in the world, the stones speak the historic language of the centuries. Should men and history keep silent, these stones would still proclaim the sacred rights of this nation. The race of the Maccabees lives today intensely its national and religious destiny. My faith commands me to kiss your earth, to pay tribute to your relics, to respect your Bible, your Torah, and to obey your Decalogue, your Law, without which ours has neither authority nor *raison d'être.*

It is no use denying that there is a Jewish problem: a problem which arises not only on the human, national, economic and social plane, but on the spiritual level as well. The Jewish problem has two different aspects: a political one and a theological one. The destiny of Israel, glorious and tragic as it is, cannot be explained in terms of the philosophy of history alone. Theology provides a better key, though the design itself defies all

research. The Jewish mind with its exuberant idealism explains to the civilized world the absolutism of its ideas through the formal hope it carries within itself, in its religion. "A people essentially messianic", as Maritain so pertinently described you, "will always, whether they want it or not, play a reactionary role in history: not according to a preconceived plan, but as the result of a metaphysical necessity which makes true their messianic hope and their passion for absolute justice".

There is a Jewish problem in history as there is an ebb and flow of the tide in the sea. Historically it can therefore be said that this problem is vital, but practically it coincides in human history with the story of antisemitism. Before the beginning of the XIth century, the Christian West was able to live with the Jews in permanent peace and quiet, a fact recognized by Poliakoff in his studies on Christianity and the Jews. The first major persecution of Jews by the Christians begins in Germany at the time of the first Crusade. In the second Crusade, it is Bernard, the Cistercian monk, who pleads the Jewish cause in the following words: "Touch ye not the sons of Israel, for they are the very flesh and bone of the Messiah—a hope to them, to us a reality." On the 6th September, 1938, the Sovereign Pontiff Pius XI, referring to a passage in the liturgy of the Mass which alludes to the sacrifice of our Patriarch Abraham, said to the Christian world: "Antisemitism is incompatible with the sublime thought and reality expressed in our liturgic text; indeed it is incompatible with Christian law". We Christians are spiritually Semitic. If it is true that the Popes, from Gregory IX until the present, have always been of this opinion, it is nevertheless true that in the Papal States the law was most severe and unjust, a remnant of pagan absolutism, an ecclesiastical law of which we should not be proud but ashamed. Antisemitism is a very serious flaw in our religion and, therefore, I fight it with all my strength of pen, of word and of action, for it is a disgrace to the Christian world. Antisemitism is a senseless, inhuman, sacrilegious madness. As far as I am concerned, the degree of excellence of Christianity can be measured by its reaction to the Semitic problem. Your faults are no less serious than ours. Antisemitism and antichristianism are the two opposite poles of the same hatred. There are Catholics who claim to demonstrate the existence of the Jewish danger by the use of national, ethnical and social arguments of doubtful validity. How much ignorance, bad faith and mercantilism are hidden behind these false alarms, God only knows. They reproach you for your intelligence, your firmness, your constancy, your industriousness and your ability; in a word, they criticize and condemn you for your qualities, not for your faults.

In Germany, antisemitism was elevated to a system of government; there was no question of religion but of race,—the Jewish race against the Aryan race. What an absurdity! There were people of all races in that human herd which Moses led out of Egypt into Canaan.

But there is no question of chromosomes in Israel. Their distinctive feature is their faith in a God unique and without image. He is neither the God of the philosopher nor the God of the scientist. He is the God of Abraham, Isaac, Jacob and David, the God who inspired the heroes, patriarchs and prophets to raise your people above itself throughout the history of humanity. But that uncompromising and vigorous monotheism was not given unto Israel so that he might keep it to himself. He received it in order to share it with all nations.

And the day will come when Israel will proclaim unto the Christian world, in the name of the Lord, that a new Crusade is about to begin against the dark night which threatens us all.

Therefore, I wish to end my message with a few words of brotherhood and love. Hold fast to your faith, your poetry, your music and your dances. Be the backbone and the essence of civilized life in future centuries. Out of the soul of every Israeli child, make a work of art.

THE LIBRARY OF THE MONASTERY OF ST. CATHERINE

by Prof. H. J. Polotsky

Few convent libraries in the world enjoy a fame equal to that of the Convent of St. Catherine on Mount Sinai. Its fame is due to the discovery of ancient manuscripts of exceptional importance for the study of the text of the Bible. The *Codex Sinaiticus,* a magnificent manuscript containing the Septuagint, the Greek New Testament, as well as certain other ancient Christian writings known under the name of "Apostolic Fathers", were discovered there about a century ago by the German theologian Konstantin von Tischendorf. He presented the manuscript to the Russian Czar who was considered a sort of protector of the Convent. After being kept for some 70 years in the Imperial Library of St. Petersburg, it was sold by the Soviet authorities to the British Museum in 1933. There it can now be viewed in the special Bible Room, where it is on exhibit alongside the other famous Bible manuscript in the possession of the British Museum,

the *Codex Alexandrinus*. In spite of the discovery of older fragments, these two manuscripts, together with the *Codex Vaticanus,* are still the main basis for the constitution of the text of the Septuagint and the Greek New Testament.

Another discovery of considerable importance was made in the same library in the 1890's when it was visited by two learned English ladies, Mrs. Agnes Smith Lewis and Mrs. Margaret Dunlop Gibson, who were interested primarily in Syriac and Arabic. Mrs. Lewis had the good fortune to discover a palimpsest, the orginal writing on which was found to contain a very ancient Syriac translation of the Gospels; this text, known as the Lewis text or the *Syrus Sinaiticus,* is of considerable importance and occupies a conspicuous place in the critical apparatus of the New Testament. The possibilities of simlar discoveries do not seem to be exhausted even at the present day. Only a few years ago an Egyptian scholar, Professor Aziz Suryal Atiya, discovered an Arabic manuscript which proved to be a multiple palimpsest. We may look forward with interest to the results of a closer study of this discovery.

But aside from such sensational discoveries, the Library of St. Catherine presents material of importance to all those who are in any way concerned with Byzantine and Christian oriental studies. It is unique as reflecting the spiritual and literary life of a multilingual monastic community throughout many centuries. No other existing convent library can boast of manuscripts in such a variety of languages. The greater part are of course Greek. Next in number comes Arabic, and at some distance Syriac, Old Church Slavonic, and Georgian. Other languages are represented only by isolated specimens which have found their way into the library by pure accident and do not bear witness to the actual composition of the monastic community in the Middle Ages. Such manuscripts are in Armenian, Coptic, Ethiopic. The extent to which these treasures have been made available to scholars differs according to language. Owing to frequent visits by Russian scholars the Slavonic manuscripts are comparatively well known. Every student of Old Church Slavonic is familiar with the *Psalterium Sinaiticum* and the *Euchologium Sinaiticum*. Although the number of students of Georgian is small, the Sinaitic manuscripts in this language have been competently catalogued and have recently served as a basis for scholarly editions.

The first prerequisite for using the manuscripts is a good catalogue. Although much work has already been done in this direction, we are still very far from possessing a catalogue which would describe, for instance, the Arabic manuscripts as exhaustively as some European collections have

been. The two ladies already mentioned have edited a number of Arabic texts, but the great majority of them have never been studied, let alone published. Yet in some respects it is precisely the Arabic manuscripts which offer the greatest interest; many of them go back as far as the 9th century, which is a respectable age for Arab manuscripts in general and not only for Christian manuscripts. The very fact that, at so early an age, Arabic was used as a literary language by the Christians of Southern Palestine is in itself remarkable. With no other Christian community had Arabic at that time succeeded in replacing the older vernaculars. The Southern Palestinian manuscripts are in fact the oldest documents of Christian Arabic literature. The early appearance of Arabic in these manuscripts may be explained by the hypothesis that some kind of Arabic was the spoken language of Southern Palestine even before the Moslem Conquest. This event may thus have meant not so much a change of language as the adoption of Arabic as a literary medium. The language of these texts diverges in many respects from standard literary Arabic and presumably reflects in some measure the spoken language of their authors and scribes. Their linguistic interest is perhaps greater than their strictly literary value. They are mostly translations, generally from known originals, so that we cannot expect much new light from their contents. But from the point of view of language, it is highly desirable that all the ancient manuscripts should be published in full. Not all the Arabic manuscripts were actually written at the Convent of St. Catherine. It is known that many of them came from farther north, especially from the Monastery of Mar Saba and at least in one case from the Lavra of Mar Chariton. These monasteries were nearer to the ecclesiastical centres of Jerusalem, and it was they who supplied the outlying convent on Mount Sinai with literature. Some manuscripts which have found their way to European libraries and are believed to come from Mar Saba, can now be proved to have belonged to the Sinai Monastery. One of the first specimens of ancient South Palestinian Christian Arabic manuscripts was a fragment of a translation of the Book of Job, which was brought to Europe by Tischendorf and was subsequently acquired by the British Museum. This fragment, believed to have been acquired at Mar Saba, was published as long ago as 1870; it breaks off exactly at the point where the Arabic Ms. No. 1 in the Mount Sinai Library begins.

In November 1956, a group of 15 archaeologists, philologists and historians, mostly members of the Hebrew University, made a short visit to the Monastery. We left Jerusalem on a Sunday morning, were taken by plane to Abu Rudeis on the Gulf of Suez, and continued from there by

jeep and command car to the slope of the mount. We arrived in the Monastery during the late afternoon and were introduced to the monks. Those who intended to work in the library did so on the following morning. They were granted all possible facilities; and in this connection I am glad to record our gratitude to the Reverend Skevophylax, Archimandrite Christophoros, and the Hierodiakonos Sophronios for their unfailing courtesy throughout our stay. We were pleasantly surprised to find the Library housed in a well built and well equipped large hall; the manuscripts were aranged on modern shelves in excellent order according to their press marks, while manuscripts whose bindings are defective were carefully wrapped in paper and tied with string. This is entrely to the credit of the expedition which was sent out to the Convent by the American Foundation for the Study of Man in 1950, for the purpose of microfilming the collection. Another feature, for which credit is due to the expedition, is that the leaves of the manuscripts are now numbered in pencil. The absence of such numbers had greatly hampered the work of the authors of the catalogues and made it practically impossible to make references and to locate any passage or longer text within a given manuscript.

Our stay, which lasted only a week, was of course much too short for any thorough study. All we were able to do was to get a general impression of the composition of the library, to make a provisional study of a few manuscripts in which we happen to be especially interested, and to have them photographed. We singled out some Arabic translations of biblical texts and some Lives of Southern Palestinian Saints, the latter also containing much valuable information on secular matters, such as topography and the like. We also photographed some Greek texts of a similar nature, irrespective of whether they had already been published or not. There can be no doubt that the Library of the St. Catherine Convent could supply study material to keep a group of specialists occupied over very many years.

A VISIT TO MOUNT SINAI

by Dr. Mario Mendes

Towards the end of December, the Government of Israel invited Archbishop Isidoros, Metropolitan of Nazareth, and Head of the Greek Orthodox Community, to visit the St. Catherine Monastery situated in the centre of the Sinai Peninsula. St. Catherine is a famous monastery, lying on a plateau at the foot of Mount Sinai. According to an ancient tradition, not

confirmed however by historical research, this mountain is the Mount Sinai of the Bible.

As Assistant Director of the Department for Christian Communities of the Ministry of Religious Affairs, I was asked to organize this visit and to accompany His Grace the Archbishop.

We boarded a big military airplane on the morning of December 25th, and, having flown over the southern part of the country, we found ourselves an hour later over Eilat, situated on the coast of the Gulf of Aqaba on the Red Sea. We passed over the entire length of the Gulf, and soon the Isle of Tiran and the fortifications of Ras Nasrani were in sight. It was from there that, until the recent conflict, Egyptians prevented the access of Israel-bound ships to Eilat.

After less than two hours' flying, we landed at the airbase, at the extreme south of the Sinai Peninsula. Small airplanes of the Piper type awaited us there: for only in the smaller-size planes is it possible to reach the plateau of the St. Catherine Monastery, enclosed as it is by high precipitous mountains. After 35 minutes' flight, we reached the spot where, according to tradition, the people of Israel pitched their tents to await the return of Moses from the Holy Mount. The valley seemed to narrow down as we approached the Monastery, which looked rather like a fortified castle.

St. Catherine's Monastery is an oasis in a rocky desert. It takes 8 days to reach it from Suez on camel-back, and 10 hours by car. The fertility of the oasis is due to a spring, a very rare phenomenon in the Sinai Peninsula. This,according to tradition, is the spring which Moses created by striking the rock with his rod. A rich vegetation surrounds the Monastery: vegetable gardens, and many trees and fruit trees. When we raised our eyes, we beheld a strange, almost unreal sight: little white constructions, which were hermitages and sanctuaries, were perched as though miraculously on seemingly inaccessible peaks.

When we had crossed the ancient walls of the Monastery, we found the monks waiting for us, drawn up in line according to rank. All the bells were chiming to mark the great event of the coming of the Archbishop. The monks touched the floor with their right hands, and kissed the Archbishop's hand according to the Orthodox rite. The prelate returned their salute, and an intense emotion was reflected in their faces. The course of events had cut off this religious Community from their ecclesiastical chief in Egypt, and by means of this visit the Government of Israel helped them to renew contact with a high dignitary of the Greek Orthodox Church.

For two days we were the guests of the Community, and were able to

visit the numerous buildings enclosed within the walls: a 6th century church, chapels erected to perpetuate biblical events such as the burning bush, the spring, and many others. We also had the privilege of visiting the library, which owes its fame to its ancient manuscripts and documents going back to early Christian times; the chapel containing the relics of St. Catherine; and the treasure-house containing precious gifts, including offerings by Kings and Queens, among them the crown of a Russian Czar.

The day after our arrival we ascended Mount Sinai, which loomed up like an enormous block of granite almost vertically to a height of 2,500 metres above sea level. For nearly two hours we went up steps hewn in rock until we reached the summit. Broad daylight and perfect visibility made it possible for us to embrace in a single glance a stretch of a hundred kilometres. Nearly the whole of the Sinai Peninsula down to Ras el Mohamed in the extreme south unfolded itself before our eyes, and, a little to the north, Sharm el Sheikh and Mifratz Shlomo (Gulf of Solomon) where the sea penetrates into the land in a way that recalls the fiords of Norway, —but in a darker blue. On the left lay the Gulf of Eilat, and beyond, the Arabian coast; on our right the Gulf of Suez (south of the Canal) and beyond it the African coast. And all around us rocky mountains in shades of rose and brown. At the conclusion of our visit we rejoined our plane for the return journey.

REVIEWS OF BOOKS

ATLANTE STORICO DELLA BIBBIA by P. Lemaire and D. Baldi. Torino. Marietti, 1955. VIII + 322 pp.

It is over ten years since the *Westminster Atlas* set the new fashion of atlases which combine text, illustrations and maps into one harmonious whole, each section helping towards the understanding of the other. Since that time we have seen various publications constructed on the same lines, such as P. Grollenberg's Dutch *Atlas,* now published also in French and English. The present work represents perhaps the extreme to which one could reasonably go in this direction, and one might perhaps question its right to call itself an atlas in the accepted sense, i.e. a collection of maps. Suffice it to say that the text amounts to 264 pages, while the maps in colour number only thirteen, to which are to be added 56 small maps in the text, 12 city plans, and 16

chronological tables. Thus we have here much more than an atlas; it is rather a history of ancient Israel in the biblical sense (which for the authors of course includes the New Testament) richly illustrated and provided with the complement of maps usual in a historical work. As such it is of great richness and depth in perspective. This is evident first of all in the provision of the Oriental and prehistoric backgrounds in the two first chapters; gradually the scope is narrowed down to the World of the Patriarchs and from then onwards follows faithfully the biblical outline till it widens out again from the Hellenistic period onwards. As one would expect from the authors' standing, the line they follow is on the whole that of modern Catholic exegesis, exemplified by the Dominican school of St. Etienne in Jerusalem and their Bible translation. Thus on such disputed points as the route of the Exodus, the extent of Jerusalem in the time of the monarchy and in that of Jesus, the site of the Acra, etc., they present the solutions accepted by Pères Abel and Vincent.

There are various points of detail against which one might perhaps appeal: the placing of Zarethan up the Jabbok Valley, the identification of Mahanaim with Kh. Mahna, the placing of Sela' at Umm el Biyara, the assignment of the Ophel wall to David. Beth Sur is placed correctly at Kh. Tubeiga on p. 179 and wrongly at Burj es Sur on p. 185. The reconstruction of Schick for the Second Temple is shown on p. 200, in preference to the much better one of de Vogüe (perhaps corrected with that of Watzinger). On p. 202 the Susa Gate of the Temple is identified with the Golden Gate, which is very doubtful even as regards the location, and certainly wrong archaeologically. Minor points which may be queried on the maps are the assignment of Marissa to the Nabataeans under Hyrcanus II, whereas it appears from Josephus that it was an independent city (Map X); the omission to assign Archelais to Salome (Map 40): the inclusion of Agrippa's kingdom of Gaza and Raphia (Map 41), and the exclusion from the territory revolted against Rome of Gamala and the Gaulanitis as well as the coast between Azotus and Apollonia (Map 43). On some of these points of course there might exist a difference of opinion.

The maps are executed fairly well; unfortunately the same thing cannot be said with regard to the illustrations. The highest praise on the other hand is due to the extensive geographical onomasticon (pp. 265–288), the lists of geographical names in the Greek and Latin versions of the Bible (pp. 289–294) and the excellent analytical index and index to the maps. The text is both thorough and up-to-date: and one can congratulate the authors, and also the Italian reader, on now having one of the most authoritative works to guide him through the labyrinth of biblical studies.

M. AVI-YONAH

QADMONIYYOT ARTSENU (THE ANTIQUITIES OF ISRAEL) by Michael Avi-Yonah and Shemuel Yeivin with paragraphs on Prehistory by M. Stekelis. Volume I. Tel Aviv. Ha-Qibbus ha-Me'uhad, 1955. Pp. xiii + 344 +xxxvii plates.

Professor Avi-Yonah is a leading archaeologist of the Hebrew University, excavator of Caesarea and Masada, and author of well-known topographical researches, especially regarding the Madaba map. Dr. Yeivin is Director of the Israel Department of Antiquities, editor of *'Atiqot'*, excavator of Gath. They had at first intended to collaborate merely in summarizing in Hebrew such existing descriptions of explored ruins as Barrois, but found these insufficiently up-to-date. In any case, the authors are far too original and experienced to have cramped themselves within such limits. In this first of three projected volumes we have "History and Technique of Excavation" (rather than the drab heading "Introduction") and "Ancient Architecture of Dwellings, Temples, Fortifications".

In what concerns the extrabiblical origins of archaeological science, here are data not available in any work commonly used by biblists. The first name in the history of archaeology anywhere is Pomponius Laetus, and the first Middle East explorer is Ciriaco of Ancona (p. 7). "Interest in the identification of places mentioned in the Bible, together with description of the remains surviving in them, began already among the Jews in the Mishnaic epoch (no names indicated). These items of information were an inseparable part of the keen effort to create a faithful likeness of the people's lost sanctuaries, for the remembrance of coming generations. With the development of Christianity over the globe there was diffused an interest in the Bible among the peoples of the world, and in the footsteps of disciples of the Jewish sages there emerged also the early Fathers of the Church, who dedicated their knowledge to topographical research in Israel as an inseparable part of general biblical exegesis. Together with this research, there blossomed also here and there interest in the concrete remains visible in the country, ruins of or pertinent to the biblical past. In the books of Eusebius (Onomasticon) and Jerome are descriptions and identifications of biblical sites" (p. 16). After the Madaba map the next names mentioned are those of the Dominican Fabri and the Franciscan Quaresmius; the first Jewish name (in fact anterior to them) is that of Eshtori ha-Parhi (Beth Shan 1320). The first step in Palestine excavation was at Ascalon, Lady Hester Stanhope's unearthing of a statue which was forthwith smashed by workers in hope of gold.

The division of this material in pp. 3–29 attempts to pursue a roughly chronological order within three separate "movements": world-archaeology, local archaeology, local organs; but in fact the interrelations of these three "movements" are so organic that (in the English or French editions which are sure to be demanded) it might be well to return to the "beaten track" of a single strictly chronological ordering of material.

For example, it should be noted about Albright (p. 22) that he began to loom large on the Palestine horizon simultaneously with the Mandate in 1920, and had already excavated Fûl and otherwise equipped himself before undertaking Mirsim in 1926; greater amplitude could also be accorded to present-day world-archaeology (p. 15). Pp. 17, 21, 72 seem to leave the Germans at an unmerited disadvantage, undoubtedly unintentional since the authors' courtesy and appreciation are unfailing in reference to the numerous bodies which preceded them in excavating The Land; and among the Catholic organisms a specially loyal and neighbourly boost is given to the Pontifical Biblical Institute and its genial Father Louis Semkowski (pp. 7, 30). The claim of "complete perfection of method attained between 1926 and 1948" is rather glowing (p. 22), especially as exemplified by the clearing up of stratum-relationships at 1933 Sabastiya (when in 1956 we are still awaiting Miss Kenyon's publication of that pottery-stratification). Also, where it is said on p. 20 that better excavating conditions came with improved living standards after the Ottoman empire, it would have been grimly appropriate to sound a warning that such social-justice guarantees as high wages, union shop, favour for aging rather than youthful employees, are immensely desirable assets for a nation, but play havoc with the utopian labour conditions available in post-Ottoman Arabic Palestine.

A valuable and graphic Table of Comparative Chronology occupies eight multiple-column pages. Then comes the most original and fascinating chapter, which sets forth in lucid simplicity "How We Excavate". The aim of excavation is to bring back into existence, at least in plan or model, but to some extent also in life-size rebuilding, the structure exactly as it existed in antiquity. Just as a physician, to restore soundness of body, must first trace step by step the factors which ravaged it, so the sensible archaeologist first surveys the causes which destroy buildings. Lo! *Everything* destroys buildings: both Man and Nature (and sometimes the two in collusion); not merely uncontrollable forces like war and earthquake, but use itself, the whole aim of production, is a potent destructive force, recalling Hopkins' line "'Tis the blight Man was born for".

No reader should yield to a feeling of dismay at the dense print glowering at him from p. 52; in fact these details of "How to Survey" are refreshingly humane and absorbing. Indispensable No.1 in actual excavation is on p. 59 declared to be the Archaeologist-Director, while second place is assigned to the Architect-Surveyor. (We delightedly agree; but many successful excavations have been in fact directed by the Architect, whose technical competence is in a certain sense more *immediately* urgent than that of the archaeologist who will eventually interpret the data). The remaining indispensable minimum berths 3 and 4 are assigned to a designer and a cataloguer. The photographer and his functions are, at the end of the list, said to be indeed es-

sential, but likely to be assigned to some other members of the staff except in big wealthy expeditions. (Our experience has been that cataloguing has been, and on the whole can be, more safely assigned to an alert amateur than photography). Other less-than-indispensable assets of the dig-party are the linguist-epigraphist (who along with architect and photographer forms the trio pronounced "indispensable" in the Iraq antiquities statute); reconstructor (*präparator,* almost necessary); anthropologist; and a team (nowadays generally a bevy) of student archaeologists.

"Buildings" (*delô-nayyadi*=French *immeuble*) are painstakingly described in an order which is basically but capriciously chronological. First "Dwellings and Settlements" are subdivided into "Pre-Hellenistic" (1. Caves; 2. Bronze Age; 3. Israelite; 4. (!) Dependencies (storerooms, hearths); 5. Public Buildings), "Hellenistic-Byzantine" (1. Town-Planning; 2. Evolution of the House; 3. Public Buildings), and "Varia" (1. Masonry; 2. Evolution of Architecture and Stonecutting; 3. Mason's marks). Next, "Cult-Places" are introduced with a fully-warranted scepticism, softened by the fact that a full hundred pages then examine sympathetically (and generally accept) the concrete facts which led excavators to postulate a cultic scope for buildings (a) Pre-Hellenistic; (b) Of Graeco-Roman Style; (c) Synagogues; (d) Churches. The reviewer found these last two categories treated with a freshness which is rare enough to be appreciated in Holy Land archaeology. Finally the art of "Fortification" is tracked down in ruthlessly chronological order.

There is no Index yet to inform us whether, for example, Ora and Dothan are mentioned (not on pp. 200 and 276). Terms like *sinisterior, dexterior* (p. 324), *ballist*[*r*]*a* (326), may invite linguists' cudgels. Butler's reconstruction of the Tobiad castle at *Araq al-Amîr* (p. 214) has the lions reversed; they face *outward* from the doorway toward the corner, as we painstakingly verified in a visit to this inaccessible site. The immense neolithic fortifications now known at Jericho are mentioned with Miss Kenyon's name on p. 247, and her Middle Bronze glacis plan occupies p.271; the more incredible, therefore, that p. 277 omits all mention of the Kenyon finds, which are most apodictic and biblical, concerning the *not*-Joshua wall. On p. 147 a reference to *Estudios Eclesiasticos* 27 (1953) 325–337 might possibly spare fact-grubbing anent the Jericho neolithic "Temple"; we could not describe the bricks which we cleared in that area as "planoconvex" in any sense comparable to the samples at Warka; they are rather loaf-shaped (Miss Kenyon says "cigar-shaped"), but chiefly conspicuous for their top-surface *depressed* by finger-imprints (as at Ghassul); also worthy of note would have been the exquisite plaster and "hospital-corners" with which they were associated. Only these tiny surprises cropped up in our ever-fascinated perusal of so many facts, plans, and judgments which will prove invaluable for consultation.

ROBERT NORTH, S.J.

THE COINS OF AELIA CAPITOLINA by Leo Kadman. Jerusalem, Israel 1956 (Corpus Nummorum Palaestinensium, Vol. I). 8°, 192 pages, XVII plates. The Universitas-Publishers.

Over 40 years have passed since Sir G. F. Hill published the masterly volume *Palestine* of the British Museum Catalogue. This volume, by its profound scholarship and the exactness of its descriptions, attains a standard which will hardly be reached again. The last few decades, however, have witnessed a considerable increase in the numismatic material on Aelia Capitolina treated in Hill's volume; and many professional numismatists, as well as private collectors, have sought an up-to-date catalogue of the Palestinian coinage in general and of that of Aelia Capitolina in particular. It is greatly to the credit of the Israel Numismatic Society that it felt this necessity and planned a new comprehensive *Corpus* of all Palestinian coins. The first set, Vols.I to IX, will deal with the coins of the cities; the second set, Vols X to XIV, will contain the Jewish coinage; Vol. XV will treat of the Royal and Imperial Mints in Palestine (the Jahud coins, Macedonian, Seleucid, Ptolemaic currency, etc.); the publication of three more volumes on later coinage (early Arabian, Crusaders, etc.) is contemplated, although not yet finally decided upon.

It is even more greatly to the credit of Mr. Leo Kadman to have begun the execution of this extremely useful project by presenting us with the first volume, which deals with the coinage of Aelia Capitolina.

Rightly, the author points out in his preface how great a number of coins of Aelia Capitolina has been discovered since the publication of Hill's volume. Whereas the latter's list contained 76 different coins, the present catalogue comprises 206 different types of these coins. In compiling the material for this first volume of the *Corpus,* the author had at his disposal first and foremost his own collection, comprising no less than 128 different types; in addition, the main collections in Israel and Jordan as well as all the principal public and private collections in Europe, and finally those in the Museum of the American Numismatic Society in New York. In all, the present catalogue is based upon the examination of more than 1200 coins of Aelia Capitolina, from 28 Museums and 16 private collections.

In a general introduction, (pp. 17–75), the author first deals with the chronological questions regarding the history of Aelia Capitolina (17–25) and then carefully examines the numismatic material; obverse and reverse types as well as the various legends are discussed under manifold aspects (28–63). The section on misreadings, misattributions and mis-interpretations (63–67), deserves particular mention. One notes that the coin with eagle flying on thunderbolt on the reverse, attributed by Hill to Caracalla (Hill, n. 71), in the present catalogue is ascribed to Antoninus Pius. One may draw attention also to a long digression on the most controversial of the coins (Hill, n. 90), which the author states is of Elagabalus and Aquilia Severa.

Then follows the *corpus* properly so called (pp. 77–121). Pursuing an entirely new system, the author gives in one single row all necessary details concerning each specific coin type: description and legend of obverse and reverse, variants, axis, minimum and maximum sizes and weights, number of specimens known, collections possessing the coin under consideration, and references to former publications. Next follow several tables which give, in this order, a list of coins formerly attributed to Aelia Capitolina, but for one reason or another excluded from the *corpus* (122–123); a very handy survey (126–135) which enables the reader to see at a glance what types were used by what emperors; the (mainly) obverse legends of the emperors, with references to the numbers in the *corpus,* (138–141), as well as the reverse legends (142–143); a detailed description of the reverse types (146–152), these having been described only concisely in the *corpus;* a list of 62 so far unpublished coins (154–166); a list of denominations according to the emperors (168); a survey of coins of Aelia Capitolina in museums and private collections (170–174); references to earlier publications (176–178); bibliography (179–180); index (182–191). The book closes with 17 plates, illustrating both obverse and reverse of nearly all coins incorporated in the catalogue as well as of the 8 coins condemned as forgeries or otherwise excluded from the *corpus.*

Speaking generally, one may say that Mr. Kadman has provided us with a valuable *instrument de travail* which henceforth will rank among the standard works on the coins of Aelia Capitolina and which, one sincerely hopes, will enjoy a wide circulation. Having used this catalogue, the present reviewer has found the tables, which permit of copious cross-references, particularly useful. Just because the work displays such excellent qualities, one regrets to note several imperfections which in a *corpus* could (and should) have been avoided. Apart from some very poor reproductions (particularly the reverses of nn. 45, 135, 192, 204) attention may be drawn to the following points. Where on the coins the legend is interrupted or anyhow put in a way different from the natural combination, this should be noted, e.g. n. 22, obv. ANTONI NVS; n. 45, rev. CO LAE LKA P; n. 64, rev. COL. A E L. CA P, etc. On n. 1 to the obverse legend should be added AVGPP, *cfr* plate I, 1. One also notes a few *Errata,* which no doubt will be corrected in the next volume. Of course, this criticism does not seek to detract from the great contribution the author has made to the field of numismatics.

No *corpus* will ever be complete. Mr. Kadman's publication will probably impel many collectors to check their coins. The reviewer himself hopes to publish next year some coins of Aelia Capitolina which should be added to those listed by Kadman. Suffice it here to offer a few remarks. Of several pieces, considered by the author as seemingly unique or extremely rare, other specimens are preserved; one knows this positively for

nn. 34 (four specimens seen), 35 (two more specimens), 45 (two more specimens), 180 (two more specimens), 201 (one more). In addition, new variants are known, e.g. n. 180 KOMM instead of COMM; and even entirely new pieces. To mention a few: a coin of Elagabalus, obv. as n. 122, rev. as n. 121; another one with obv. as Hill n. 90=Kadman, n.151/152, rev. as Hill, n. 84=Kadman, n. 126 (or n. 125); legend on rev. COL AC CPF. A coin of Diadumenianus, *cfr.* n. 105, *fleur de coin,* bust of Diadumenianus to right, laureate, legend MOPDIADV MENIANVSC; obv. bust of Sarapis to right, legend COLAELC PCOMMPF.

In conclusion, this reviewer would like to express his gratitude to Mr. Kadman; and is looking forward to the next volume of the *Corpus,* which will be on Caesarea Maritima.

A. SPIJKERMAN, O.F.M.

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ANIMAL LIFE IN BIBLICAL LANDS (in Hebrew). From the Stone Age to the End of the 19th Century. By F.S. BODENHEIMER. Volume Two. Jerusalem, 1956. The Bialik Institute.

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